

**Series of Questions Addressed to Scholar Sheikh Ata Bin Khalil Abu Al-Rashtah,
Ameer of Hizb ut Tahrir through his Fikri Facebook Page**

Answer to the Question: The Tangible Effect of Duaa

To Abu Abdallah Khalaf

(Translated)

Question:

Assalamu alaikoum wa Rahmatuh Allahi wa Barakatuh dear sheikh, after this greeting, I would like you to help me in finding an answer to the matter of supplication (dua'a)... it is mentioned in the Holy Quran that Allah (swt) responds to the supplication (dua'a) of the person if he supplicates to Him (swt). The Sunnah also showed us that the response to the supplication (dua'a) could be sooner or later, or is replaced with something better than it in Dunya or Akhirah. The Hizb shows in the book of *The Concepts of Hizb ut Tahrir* that supplication (duaa) achieves a spiritual value but its effect is non-tangible results such as the reward. My question is how can you limit the effects of the supplication (duaa) to the reward only even though Allah (swt) can respond to the supplication (duaa) in the Dunya? May Allah (swt) bless you.

Answer:

(Wa alaikum Assalam wa Rahmatullahi wa Barakatahu

It seems that you are pointing to what is mentioned in the book of *Concepts* on pages 54 and 55, and that the topic has been a bit confusing for you, and the matter is as such:

What has been mentioned about the Duaa in those two pages, which is achieving a non-tangible "reward", was contextualized in a specific case which is when the Shariah scripts **showed a Tareeqah to perform some matter, so we don't use it but we suffice with supplication (duaa) only**, and the book gives an example in Jihad and supplication towards opening a fortress or fighting the enemy...

As for cases other than this case, supplication (duaa) might lead to tangible results in Allah's (swt) Will, in addition to the reward as it appears in the Hadith of the Prophet (saw) that was mentioned in the question.

In order for this matter to be clear, I will show what concepts have been mentioned on pages 54 and 55:

1. The top of page 54 states: **"On examining those actions which are defined by the Shar'ia rules related to the Tareeqah, we find that they are materialistic actions achieving tangible results."** End.

This is correct, as by reading the evidence it shows that the actions of the Tareeqah (method) achieve tangible results.

2. After this text, the book connects between Duaa and Jihad in the case of opening a fort or city or fighting the enemy, so it saw that Duaa alone is not from the Tareeqah, but rather Jihad is the Tareeqah in this case, and that is according to the mentioned evidence...

It is mentioned in the book *Concepts*: **"... For example, supplication (duaa) is a materialistic action that achieves a spiritual value, and Jihad is also a materialistic action that achieves a spiritual value. However, duaa, although being a materialistic action, it achieves a non-tangible result which is the reward even if the intention of its performer was to achieve a spiritual value. This is in contrast to Jihad, fighting against**

the enemy is a materialistic action which achieves a tangible result, e.g. the opening of a fortress or city, or killing the enemy and the like, even if the intention of the Mujahid was to achieve the spiritual value...”

So the connection here is between supplication (duaa) and Jihad upon fighting the enemy or opening a fortress...:

So if the action was done on supplication (duaa) alone, it will achieve a non-tangible result which is the reward, and that is because the Tareeqah that was mentioned in this case is Jihad and not supplication (duaa). As such, the topic is a connection between supplication (duaa) if used alone in a matter without using the Tareeqah which was shown for this matter.

It is not permitted to generalize this case by making supplication (duaa) in other cases with no effect in the tangible results and that it only achieves the reward! **This is because what is mentioned in the previous paragraph relates to a case which has a practical Tareeqah in Shari’ but was not taken, rather supplication (dua’a) was taken instead, so supplication (duaa) had a non-tangible result which is the reward.**

It seems also that the misunderstanding came from a sentence mentioned in the provided example, as it was mentioned: **“However, duaa, although being a materialistic action, it achieves a non-tangible result which is the reward...”**, so the sentence became as if it’s a sign for generalization, meaning that supplication (duaa) in all its cases does not but achieve non-tangible results such as the “reward”, whereas in the meantime the context of the example is for a specific case, which is **using supplication (duaa) alone** in opening a fortress or defeating the enemy **without taking the Tareeqah which was mentioned in the texts about “Jihad”**.

3. As for supplication (duaa) while considering the reasons, it has an effect on the results, and it was what the Prophet (saw) used to do, and it is what his companions (rA) used to do. The Prophet (saw) would prepare the army and enter Al A’reeh while supplicating, and the Muslims in Al Qadisiyya would prepare the equipment in order to raid the river and Saad (rA) would proceed while supplicating to Allah (swt)... This is how the true believers would prepare the equipment then proceed in supplication, as the person striving to pursue Rizq would work really hard and seriously while supplicating, and the student studies and is diligent while supplicating to Allah (swt) for success, and by that it will have an effect on the result in Allah’s (swt) Will.

It is mentioned in the book *Concepts* towards the end of the page 55: **“It must be noted that though the action indicated by the Tareeqah is a materialistic action which achieves tangible results, this action should be directed by the commands and prohibitions of Allah with the intention of earning Allah (swt) pleasure. The Muslim must also be dominated by his awareness of his relationship with Allah, so he seeks nearness to Allah though salah, dua’a, recitation of the Qur’an and so on. He must also believe that Nasr is from Allah. It is necessary that Muslims maintain taqwa established in the heart to implement the rules of Allah. It is also necessary to make dua’a and to remember Allah (dhikr), and to maintain the relationship with Allah whenever undertaking all actions.”** This obviously shows the importance of connecting supplication (duaa) with considering the reasons in all the actions of the believer, and what added more importance to this is the repetition of the word “must” to show how important it is to precede all actions with supplication duaa and always have a relationship with Allah (swt)...

4. Using supplication (duaa) while considering the reasons is, as we said, what the Prophet (saw), his companions (rA), and the believers would do, and if both are connected then they will have an effect on the results in Allah’s (swt) Will, and using them together do not go against the Islamic method, but what would go against it is limiting to supplication (duaa) alone without the Tareeqah which was shown in the texts in order to implement the Islamic thought.

It is mentioned in the book *Concepts* at the beginning of page 55: **“It is completely unacceptable that all actions used to implement the Islamic Fikrah be those actions that achieve non-tangible results. This is contrary to the nature of the Islamic Tareeqah...”**

This means that what goes against the Islamic Tareeqah is **“all actions** used to implement the Islamic Fikrah be those actions that achieve non-tangible results”, either that some of them achieve non-tangible results such as “supplicating in certain cases,” and other actions that achieve tangible results such as “physical preparation”, which is something that could happen and is important, and it does not go against the Islamic Tareeqah.

5. Thus, what has been mentioned in the book *Concepts* about supplication (dua'a) is these two cases:

Firstly: To appear by itself in implementing the Fikra but it is not the way of implementation, as the texts show the other Tareeqah of implementing it, such as supplication (duaa) alone in the cases of fighting the enemy, to stand in front of a fortress to open it without preparing the army to fight, but rather the supplication (duaa) alone. In this case, the supplication (duaa) does not achieve except non-tangible results which is the “reward”.

Secondly: Connecting the supplication (duaa) with the reasons, and this is something unavoidable, and in this case both “it and the consideration of the reasons” participate in affecting the results in Allah’s (swt) Will.

Nothing has been mentioned in the book *Concepts* about supplication (duaa) in other cases, except for that mentioned in the general Hadith that was narrated by Ahmad: On the account of Abi Al Mutawakkil, on the account of Abi Saeed, that the Prophet (saw) said: **«مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ، وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ «There is no Muslim who supplicates a supplication without sin, or cuts off family ties, except that Allah gave him one of three things: Either his supplication is quickly responded to, or it’s saved for him for the afterlife, or to keep him away from the evilness of something similar.”** They said: If we increased (from it). He said, **“Allah gives even more.”** This means that Allah (saw) responds to the supplicating person in any of the three ways, inclusive **“his supplication is quickly responded to”**, and it is a tangible result.

6. Upon that, tangible results become a possibility for the supplication (duaa) in other than the case that was mentioned in the book *Concepts*, as the Hadith mentioned that one of the three is “his supplication is quickly responded to” and this is a tangible result... Allah (swt) has conferred a great favour on His (swt) servants in His verses that He (swt) answers the supplication of the distressed one if he supplicates to Him (swt). He (swt) made this response as an evidence to La Ilah Illa Allah, and it is obvious from all this that responding to the distressed one is here in the Dunya, as the word distressed is a clear description of needing something in the Dunya, so the response is tangible in Allah’s (swt) Will. Allah (swt) says: **«إِنَّ مِنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ بِاللَّهِ قَلِيلًا مَا تَذْكُرُونَ»** **“Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!”** [al-Naml: 62]

We were ordered by Allah (swt) to supplicate and He (swt) promised us to respond **«وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ»** **“And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).”** [Ghafir: 60] The Prophet (saw) also explained this response by saying that it is **“one of three things”** and that among them is the tangible result. Naturally, the achievement of the results, whether tangible or non-tangible, is all subjected to the Will of Allah (swt).

In conclusion:

*What was mentioned in the concepts are:

- A. The Tareeqah is actions achieving tangible results.
- B. Connecting between supplication (duaa) alone and Jihad in the topic of opening a fortress or fighting the enemy... supplication (duaa) does not lead here to a tangible result, but only the reward, as alone it is not the Tareeqah to opening a fortress or fighting the enemy...
- C. It is not correct for **all actions** which are meant to implement an Islamic thought to be actions leading to non-tangible results, but it can be a combination of actions achieving tangible results with actions that achieve non-tangible results such as preparing the army for combat along with supplicating to Allah (swt) for victory.
- D. Supplicating (duaa) is a mandatory thing for the Muslim to do while doing the actions of the Tareeqah... as what the Prophet (saw) and his companions (rA) used to do.

* This is what came in the book *Concepts* about the case of supplicating (duaa) which do not exceed the reward, which means that in the case of using supplication (duaa) alone for the case of opening a fortress..., and not considering the Tareeqah which the Shar'ia texts showed about this case and that is here Jihad.

As for the other cases of supplication (duaa), they fall under a general Hadith for the Prophet (saw): «مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ، وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجَّلَ لَهُ «**There is no Muslim who supplicates a supplication without sin, or cuts off family ties, except that Allah gave him of three things: Either his supplication is quickly responded to, or it's saved for him for the afterlife, or to keep him away from the evilness of something similar.**» They said: If we increased (from it). He said: **“Allah gives even more.”** (Narrated by Ahmad).

From this it shows that Allah (swt) might respond to the need of a supplicating person in the Dunya, which is tangible, or He (swt) might keep him away from the evilness of something similar in the Dunya, which is tangible, or He (swt) might save it for him until Judgment Day and it is the reward which is a non-tangible result.

Allah (swt) is of The Great Graciousness, as He (swt) is The Compassionate and The Most Merciful Who graces His (swt) servant with the rewards of Duaa even if He (swt) responds to his Duaa in the Dunya, so all thanks and praises are due to Allah (swt), The Lord of the Worlds.

Your brother,

Ata bin Khalil Abu Al Rashtah

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Link to the answer from the Facebook page of the Ameer:

<https://www.facebook.com/Ata.abualrashtah/photos/a.154439224724163.1073741827.154433208058098/353629588138458/?type=1&theater>